

P. S.—I have added the above table of the days in the ensuing rainy season (1835) in which the declination of the moon is greater than $17^{\circ} 30'$ and less than 5° , in the hope that those who keep rain gauges in different latitudes and who have not the Almanacks to refer to, may take an interest in the subject, and favour us with some further information.

V.—*Further Note on the Inscription from Sárnáth, printed in the last No. of this Journal.*—By B. H. HODGSON, Esq.

[In a Letter to the Secy. As. Soc., read at the meeting of the 6th May.]

I have just got the 39th Number of the Journal, and hasten to tell you, that your enigma requires no Œdipus for its solution at Kathmandu, where almost every man, woman, and child, of the Bauddha faith, can repeat the *confessio fidei* (for such it may be called), inscribed on the Sárnáth stone. Dr. MILL was perfectly right in denying the alleged necessary connexion between the inscription, and the complement to it produced by M. CSOMA DE KÖRÖS. No such complement is needed, nor is found in the great doctrinal authorities, wherein the passage occurs in numberless places, sometimes containing but *half* of the complete dogma of the inscription; thus:—“*Yé Dharmá hetu-prabhavá; hetu teshán Tathágata.*” Even thus curtailed, the sense is complete, without the “*Teshán cha yó nirodha, evanā (vádi) Maha SRAMAN'A,*” as you may perceive by the following translation:

“Of all things proceeding from cause, the cause is Tathágata;” or, with the additional word, “Of all things proceeding from cause; the cause of their procession hath the Tathágata explained.” To complete the dogma, according to the inscription, we must add, “The great SRAMAN'A hath likewise declared the cause of the extinction of all things.” With the help of the commentators, I render this passage thus, “The cause, or causes of all sentient existence in the versatile world, the Tathágata hath explained. The Great SRAMAN'A hath likewise explained the cause, or causes of the cessation of all such existence.”

Nothing can be more complete, or more fundamental, than this doctrine. It asserts that BUDDHA hath revealed the causes of (animate) mundane existence, as well as the causes of its complete cessation, implying, by the latter, translation to the eternal quiescence of *Nirvritti*, which is the grand object of all Bauddha vows. The addition to the inscription supplied by M. CSOMA, is the *ritual application* merely of the general doctrine of the inscription. It explains especially the manner in which, according to the scriptures, a devout Buddhist may hope to attain cessation from mundane existence, viz.

by the practice of all virtues, avoidance of all vices, and by complete mental abstraction. More precise, and as usually interpreted here, more theistic too, than the first clause of the inscription is the terser sentence already given; which likewise is more familiar to the Nipalese, viz. "Of all things proceeding from cause; the cause is the Tathágata:"—understanding by Tathágata, *Adi BUDDHA*. And whenever, in playful mood, I used to reproach my old friend, AMIRTA NANDA, (now alas! no more) with the atheistic tendency of his creed, he would always silence me with, "*Yé Dharmá hetu-prabhava; hetun teshán Tathágata;*" insisting, that Tathágata referred to the supreme, self-existent (*Swayambhu*) BUDDHA*.

Nor did I often care to rejoin, that he had taught me so to interpret that important word (Tathágata), as to strip the dogma of its necessarily theistic spirit! I have already remarked in your Journal, that the Swobhávika texts, differently interpreted, form the groundwork of the Aiswárika tenets. It will not, however, *therefore*, follow, that the theistic school of Buddhism is not entitled to distinct recognition upon the ground of original authorities; for the oldest and highest authority of all—the aphorisms of the founder of the creed—are justly deemed, and proved, by the theistic school, to bear legitimately the construction put upon them by this school—proved in many ancient books, both Puranika and Tantrika, the scriptural validity of which commands a necessary assent. As it seems to be supposed, that the theistic school has no other than Tantrika authorities for its support, I will just mention the *Swayambhu Purána* and the *Bhadra Kalpavadán*, as instances of the contrary. In a word, the theistic school of Buddhism, though not so ancient or prevalent as the atheistic and the sceptical schools, is as authentic and legitimate a scion of the original stock of oral dogmata whence this religion sprung, as any of the other schools. Nor is it to be confounded *altogether* with the vile obscenity and mystic iniquity of the *Tantras*, though acknowledged to have considerable connexion with them. Far less is it to be considered peculiar to Nepal and Tibet, proofs of the contrary being accessible to all; for instance, the *Pancha Buddha Dhyáni* are inshrined in the cave at *Bágh*, and in the

* The great temple of SWAYAMBHU NA'TH is dedicated to *this* Buddha: whence its name. It stands about a mile west from Kathmandu, on a low, richly wooded, and detached hill, and consists of a hemisphere surmounted by a graduated cone.

The majestic size, and severe simplicity of outline, of this temple, with its burnished cone, set off by the dark garniture of woods, constitute the Chaitya of SWAYAMBHU NA'TH a very beauteous object.

minor temples surrounding the great edifice at Gyá; and the assertion of our Ceylonese antiquaries, that there are only five Buddhas, is no other than a confusion of the five *celestial*, with the seven mortal, Buddhas! As I was looking over your Journal, my Newári painter came into the room. I gave him the catch word, “Yé Dharmá,” and he immediately filled up the sentence, *finishing with Tathágata*. I then uttered “teshán cha,” and he completed the doctrine according to the inscription. But it was to no purpose that I tried to carry him on through DE KÖRÖS’S ritual complement: he knew it not. After I had explained its meaning to him, he said, the substance of the passage was familiar to him, but that he had been taught to utter the sentiments in other words, which he gave, and in which, by the way, the *ordinary* Buddhist acceptation of *Kushal* and its opposite, or *Akushal*, came out. *Kushal* is good. *Akushal* is evil, in a moral or religious sense. Quod licitum vel mandatum: quod illicitum vel prohibitum.

I will presently send you a correct transcript of the words of the inscription, from some old and authentic copy of the *Raksha Bhagavati*, or *Prajná Páramitá*, as you seem to prefer calling it. So will I of DE KÖRÖS’S supplement, so soon as I can lay my hands on the *Shurangama Samádhi*, which I do not think I have by me. At all events, I do not at once recognise the name as that of a distinct Bauddha work. Meanwhile, you will notice, that as my draftsman, above spoken of, is no pandit, but a perfectly illiterate craftsman merely, his familiar acquaintance with your inscription may serve to show how perfectly familiar it is to *all* Buddhists. And here I would observe, by the way, that I have no doubt the inscription on the Dehlí, Allahabad, and Behár pillars is *some* such cardinal dogma of *this faith*.

In the “quotations in proof of my sketch of Buddhism,” which I sent home last year, I find the following quotation in proof of the Aiswárika system.

“All things existent (in the versatile world) proceed from some cause; that cause is the Tathágata (Adi BUDDHA); and that which is the cause of (versatile) existence is likewise the cause of its total cessation. So said SAKYA SINHA*.’ The work from which this passage was extracted is the *Bhadra Kalpavadán*.

I am no competent critic of Sanscrit, but I have competent authority for the assertion, that Dharmá, as used in the inscription, means not *human actions* merely, but *all* sentient existences in the three versatile worlds (celestial, terrene, and infernal). Such is its meaning in the extract just given from the *Bhadra Kalpavadán*, and also in the famous *Yé Dharmanitya* of the *Sata Sahasrika*, where the sense is

* The words bracketed are derived from commentators.

even larger, embracing the substance of all inanimate as well as animate entity, thus: "All things are imperishable," or, "The universe is eternal," (without maker or destroyer.) The passage just quoted from the *Sata Sahasrika* serves likewise (I am assured) to prove that the signification of *yé* is not always strictly relative, but often expressive merely: but let that pass.

The points in question undoubtedly are,—*existence* in the *Pravrittika* or versatile world, and *cessation* of such existence, by translation to the world of *Nirvritti*; and of such translation, animals generally, and not human beings solely, are capable. Witness the deer and the chakwa, which figure so much in Bauddha sculptures! The tales of their advancement to *Nirvritti* are popularly familiar. The word *nirodha* signifies, almost universally and exclusively, extinction, or total cessation of versatile existence; a meaning, by the way, which confirms and answers to the interpretation of *dharmá*, by general existences, entities, and not by merely human actions.

It is scarcely worth while to cumber the present question with the further remark that there is a sect of Bauddha philosophers holding opinions which confound conscious actions with universal entities throughout the versatile world, making the latter originate absolutely and *physically* from the former, (see my remarks on *REMUSAT* in the *Journal*, No. 33, p. 431.)

It is not, however, admissible so to render generally received texts, as to make them correspondent to very peculiar schismatic dogmata. "*Dhāranatmika iti dharmá*," the holding, containing, or sustaining, essence (ens) is *dharmá*. The substratum of all form and quality in the versatile universe, the sustainer of versatile entity, mundane substances and existences, physical and moral, in a word, *all things*. Such is the *general* meaning of *dharmá*. How many other meanings it has, may be seen by reference to a note at the foot of p. 502, No. 34, of your *Journal*. The root of the word is *dhri*, to hold. *WILSON'S* dictionary gives *Nature* as *AMERA SINHA'S* explanation of *dharmá*. This is essentially correct, as might be expected from a Bauddha lexicographer.

Note.—If Mr. HODGSON'S general interpretation of धर्म is the true one, (which seems most probable, though its specification in the sense of *moral duties* is more agreeable to M. CSOMA'S supplement)—its implication, in the present reading, at least, appears manifestly atheistic. For that it cannot mean "Tathāgata or the A'di BUDDHA is the cause," is evident from the accusative hētún (which is also plural *causas*). Even if we were to strike out the word *avadat* or *áha*—the former of which is on the inscriptions, and the latter repeated in Ceylon—still some word of that meaning is plainly understood: and this may help to shew that the explication given by the Aisvaraka Buddhists (as though the words were हेतुस्तेषां तथ्यः मतः hētus tēsham Tathāgatas) is a more recent invention,—and that the Buddhist system properly recognizes no being superior to the sage expounder of physical and moral causes,—whose own exertions alone

have raised him to the highest rank of existences,—the EPICURUS of this great Oriental system,

qui potuit RERUM cognoscere CAUSAS,
Atque metus omnes et inexorabile fatum
Subiecit pedibus.

What is mere figure of speech in the Roman poet, to express the calm dignity of wisdom, becomes religious faith in the east; viz. the elevation of a philosophical opponent of popular superstition and Brahmanical caste, to the character of a being supreme over all visible and invisible things, and the object of universal worship.—W. H. M.

VI.—Description of two new species of *Carinaria*, lately discovered in the Indian Ocean. By W. H. BENSON, Esq. Bengal Civil Service.

Class.—GASTEROPODA, Cuvier.

Order.—Nucleobranche, Blainville.—Heteropoda, Lam.

Fam. *Firolidæ*, Rang.

Genus. *Carinaria*;—Bory. Lamarck.

Sp. 1. *C. Cithara*. Testa dextra; ultimo anfractu recto, compresso-conico, versus spiram gradatim et eleganter attenuato, spiram terminalem ferè amplectente, rugis obliquis ornato; aperturâ obliquâ, oblongo-ovata, versus carinam coarctatâ; carinâ mediocri, striis sub-rectis signatâ. Habitat in Oceano Indico.

Shell dextral; the last whorl straight, compressed, conical, gradually narrowing towards the apex, nearly embracing the terminal spire, marked with oblique wrinkles; aperture oblique, oblong ovate, narrowed towards the keel; keel moderate, marked with nearly straight striæ.

The animal of this shell is more narrowed and cylindrical than in any other described species, but as the *Carinariæ* are said to have the power of inflating themselves, too much stress should not be laid upon this character. The body is attenuated and pointed at the posterior extremity. It is by a line, with not very apparent asperities on the surface, and has a central swimmer (on the side opposed to the shell); but I found no appearance of the caudal swimmer, which is represented in the figures of *C. Mediterranea*. The male organ, and the parts about the mouth are pale crimson. The viscera contained in the shell are brownish, and the stomach yellowish or brownish, passing into red posteriorly. After death, this red colour is often diffused through the neighbouring parts. The scarf skin is very tender, and strips off the animal, soon after death, in ragged portions.

This shell, with that next to be described, approaches in form to the scarce and precious *C. vitrea*, which is, with good reason, supposed to be an inhabitant of the Indian Seas. Four specimens, of which two were without the spire, were taken by myself and my companions, between S. Lat. 4° 30', and N. Lat. 4° 30', and E. Long. 87° 30', and W. Long. 90° 30'. They were all taken after night-fall, and from the eagerness with which we plied our nets after I had made known the value